

The Marriners Card and Compasſ.
OR
THE BEST WAY
TO ATTAIN
HEAVEN
Amidſt a Sinfull and Crooked
GENERATION.

By *WILLIAM HARVEY,*
Minister of the Word.

AUGUST.

*Væ etiam laudabili vita hominum, si remotâ
misericordiâ discutias eam.*

— *Hæc via ducit in urbem.*

LONDON,
Printed in the Year 1659.



The Epistle Dedicatory



To the right Honourable
ANN Countess Dowager of
SCARSDEL,

And

To the rest of that Noble
Family, Grace, Mercy,
and Peace, &c.

Madam,

The world (for the most part) is like the Cypress-Tree, long and fruitless; and like Tul-lies strange Soyl, for all the sweet shoures that fall upon it it's still

The Epistle Dedicatory.

dry as dust. The cause of it is either ignorance or negligence, want of Knowledge in the will of God, or Non-Improvement. I have endeavoured to remove these Obstructions, and to take the rubs out of the way. There are but two extreamis, Presumption and Desperation, which like Scylla and Charybdis, make shipwrack of all the vessels they meet with. Where these waters break out, they beat down all before them. They are alike dangerous (saith Chrysost.) For Presumption falls him that standeth, and Desperation after a fall admits no rising. This small Tract (Madam)

The Epistle Dedicatory.

dam) by Gods assistance will inform the one, and reform the other. It will be an eye to the ignorant, and a spur to the negligent; for it treats only of Christ, and as the Star the Wise men, will conduct them to him. But I am loth to take too large a survey in so small a piece of ground. They that write must not forget that Rule of the Orator, ut titulum legant, to read the Title of their Books, least like the gates of Min-dus, it proves bigger then the City it self. I was ambitious to dedicate it to your Honour, that it might kiss your hand, which hath been so often open to men of my

The Epistle Dedicatory.

calling and condition, and in particular to my self, the meanest of them who serve at the Altar. Now the God of Heaven be your continual guard and guide; his Blessings in a plurality light upon your Honour, and your whole Family, as the dew on Gideons Fleece. This shall, always be the unfeigned Prayers of

Your Honours

most humble, and

grateful Servant,

William Harvey.



JOHN 14. 6.

*I am the Way, the Truth, and
the Life.*

 These words are an answer to the precedent verse, and they are Allegoricall, rarely adorn'd, partly metaphorically, and partly Metonymically, and they are brought in, to inform *Thomas*, and the rest of the Disciples more fully in the way of Salvation. We know not (saith *Thomas*) whither thou goest, and how can we know the way? Our Saviour presently resolv's him in the words of my Text. *I am the way, the truth and the Life.* *Aurea Sententia,* A golden Sentence. The wise men of the East opened their treasures, and presented unto him gifts, even Gold, Frankincense, and Myrrh; but he pre-

sents unto us gifts more precious, in that they fit the Soul in her divine progress to Heaven, and as the Angels, *Lazarus*, carry it into *Abrahams bosome*. But I will come to the severall branches of the Text. And they are three, *Via*, *veritatis*, & *vita*. The way the truth, and the Life.

First, Christ is the *way docendo*, by way of teaching, because he alone instructs in the way to happiness. The Law is our Schoolmaster to bring us to Christ, *Gal. 3.24.* and Christ is our Schoolmaster who brings us to Heaven. He is that *pillar of a cloud and fire* leading us the way to the Heavenly *Canaan*, *Exod. 13. 21.* St. John saith, *No man hath seen God at any time*, *the only begotten Son which is in the bosome of the Father he hath declared him*. *John. 1. 18.* He is the true *Mercuries finger*, that directs the poor wandering traveller the right way to his heavenly Mansion. Note but he can fit us for that blessed Academy above, were we shall all be Fellow-*Com runers* with the Saints and blessed Angels.

Secondly, he is the *way promerendo*, by way

way of Meriting. Conerning this notable is that of St. Paul, Rom. 5. 16, 17, 18, 19. For if by one mans offence, death reigned, by one much more they which receive abundance of grace, and the guift of righteousness shall reign in Life by one Jesus Christ, &c. read the Text. He alone is that Sampson, who hath broken the Cords of our Sins from us, by which we were so fast bound, and with that woman in the Gospell, even bowed together. That strong man Satan, by him is overcome, and his armour wherein he trusted, taken from him, and his spoiles divided. Luke. 11. 22. The Apostle to the Colossians saith, *In whom we have redemption through his blood, even the forgiveness of our Sins,* Col. 1. 14. and v. 20. (Having made peace through the blood of his Cross) by him to reconcile all things to himself. To omit a cloud of witnesses ; St. Peter positively thus, *Neither is their Salvation in any other ; for there is none other name under Heaven given among men whereby we must be saved.* Acts. 4. 12. And thus he is the way *promerendo*, by way of merit.

Thirdly He is the way *applicando*, by

way of application; And that in Seve-
rall respects. First by his word; so
the Psalmist, *Thou wilt shew me the path of*
Life. Ps. 16. 11. And in another Psalme
I will instruct thee, and teach thee in the way
which you shalt go. I will guide thee with
mine eye. Ps. 32. 8. Secondly by his Sacra-
ment, by which God hath not only sa-
ved us according to his mercy, by the
washing of regeneration, and renewing of
the holy Ghost, which he shed on us abun-
dantly through Jesus Christ our Saviour,
that being justified by his grace, we
should be made heirs according to the
hope of eternall Life. Titus 3. 5, 6, 7.
But also he doth Confirm unto us as by
undoubted Seals and assurances, the way
of Salvation, righteousness, and eternall
Life. So the Apostle speaking of Abraham.
And he received the signe of Circumcision, a
Seal of the righteousness of faith, which he
had being yet uncircumcised; that he might
be the Father of all them that believe
though they be not circumcised, that righte-
ousness might be imputed to them also. Ro. 4.
11. Thirdly By holy and fervent prayers,
According to that of St. Paul Eph. 2. 18.

For

For through him we both have an access by one Spirit unto the Father, &c. chap. 3.12. In whom we have boldness and access with confidence by the faith of him. And to the Romans he saith, For ye have not received the Spirit of Bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba Father. Rom. 8. 15. To this purpose we are commanded in our Pater Noster, to supplicate Almighty God in that sweet Epithete and name of Father. Our Father, &c. *that (as Mart. Lutb. r expounds it) We might believe him to be our true Father , and we his very Sons, and that we should come unto him more confidently, in a full assurance, and might call upon him, even as we see Children with Confidence beg any thing of their Parents. For which cause he is said to be our advocate, 1. Ep. John 2.1. And if any man sin, we have an advocate with the Father

ut vere credamus eum nostrum verum patrem, nosque eius veros filios esse: ut eo confidentius plena fiducia ad eum accedamus, eumque invocemus; quemadmodum videnus liberos certa fiducia aliquando parentibus suis pateret. Iust. in Expl. Catechet.

ther, Jesus Christ the Righteous, &c. And by St. Paul, our Mediator, 1. Tim. 25. For there is one God and one Mediator between God and men, the man Christ Jesus.

Fourthly and lastly, *per exemplum*, by example in shewing us the way how to live in mutual love and amity one with another. For this we have a fair copy to write by, John 13. 15. For I have given you an example, that ye should do as I have done to you, and what is that, even a low descention, a rare bird on the earth *nigro simillima Cigno*, like unto a black Swan; hear it, If I then your Lord and Master have washed your feet, what said I, washed your feet? O rare humility! ye also ought (and all the reason in the world) to wash one anothers feet. v. 14. Secondly, In shewing us how we should undergoe and suffer afflictions and persecutions in this life. Herein likewise he hath beaten our way before us. 1. Pet. 2. 21. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps. And now I come to application.

If Christ be the only way to happiness,

as

as is clear by the premises; then by consequence, all who affect and follow any other way beside, without, and against Christ cannot be saved. Let the Turke dream of an *Elizium* and fancy what carnall pleasures he please in another world; he will find one day he built but Cautes in the Air, and instead of sports and pastimes, feel the torments of a damned Conscience, then will he curse his *Mahomet*, the day wherein he was born, and the womb that bare him. *Quantum mutatus ab illo?* How is the man now changed, when he seeth all his hopes frustrate, and for a World of happiness falls into a deep confus'd *Tophet*, where the breath of the Lord, like a river of Brimstone doth kindle it. *Isaiah.30.33.* No man cometh unto the Father but by me, (saith the Way in my text) and if he gains heaven without Faith on Christ, farewell thou Queen of Sciences sacred Divinity, the Holy Scriptures then are but meer Riddles. But O God! thy word is truth, and all men besides are liars; We know and believeth. *He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life*

but the wrath of God abideth on him, John 3. 36. And *Verissimum est*, this is most true, *Whosoever denyeth the Son, the same bath not the Father; but he that acknowledgeth the Son, bath the Father also.* 1 John 2. 23. And again, *He that honoreth not the Son honoureth not the Father that hath sent him.* John 5. 23. Where are our Jews now, and Antitrinitarians, those brethren in evill as (*Jacob*, said of *Simeon and Levi*) If the great *Turk* cannot be saved, what will be come of them? 3. *Mutato nomine,* change but only the name, and there is not a pair of sheares between them. Poor Jew, (wert thou as rich as he of *Malta*) thou canst never obtain true happiness 'till thou believest in that God whom thy Fathers crucified. All thy priviledges and prerogatives which thou so much gloriest in, without *faith* in him, will prove so many plummets of lead to sink thy floating soul to Hell. Thou saist, thou hast *Abraham* to thy Father, and thinkst that shall carry it, a meer flourish. What armes canst thou shew of his to prove thy pedigree. Hear what our Lord said to thy Country-men of old; *Your Father Abraham*

braham rejoiced to see my day, and he saw it, and was glad, John 8. 56. The towering Eagle ownes no bird for hers that cannot out-look the Sun. Where is thy faith to make thy words good? The Philosopher stared upon a Star, when he fell into a pit.

In the next place I must say something to our Roman Catholicks, who like water-men look one way and row another; these set too great a price on their works, and where natural beauty fails, there they seek to repair by Art. What with their Saints, and what with their works, Christ the only and true way is forgotten. We confess, the Mother of our Lord was a holy Virgin, a rich and pure Cabinet, wherein was inclosed that most precious Jewel (God-Man,) the true *Catholicon*, by whose blood all the diseases and maladies of our Souls occasioned by sin, were perfectly cured; and she now a glorious Saint in Heaven; yet to make her a Saviour is high Sacrilege. *O my soul, come not thou into their secret, unto their Assembly mine honour be not thou united.* Hear, and blush to hear it, *Marie is the Media-*

trix

*Maria est Mediatrix nostrae
salvationis, &c.
Bernardinus in
Marioli.*

trix of our Salvation, of our Conjunction, Justification, Reconciliation, Intercession, Communication. Mark what result that Den of Thieves, the Council of Trent give of the Saints in general, *Sanctos suppliciter invocare, & ad eorum oratione opem, auxiliūmque confugere, bonum & utile est.* Humbly to invoke the Saints, and to fly to their prayers for help and safeguard is good and profitable. But again, see how they make their works sit cheek by jowl with the merits of Christ. This is all one, to compare a stinking candle burnt to a snuff with the most transcendent light, and glorious rayes of the Sun. Behold what a train they have in this particular, and with what gable this Idol is ushered up. Certainly these fellows must have a good purse to maintain so great a retinue. Some by observing the prescription and rule of (as they call them) S. Dominick, Frances, Benedick; and others the Saints, S. Bridget and S. Clare, &c. others by their tedious peregrinations to this or that Saint, others by

by their Vigils, Masses, & *Rosariorum preculis*, by their Rosary of short prayers ; others by their abstinence, and fasting, & *ciborum delectibus*, their choyce dishes ; others by a spontaneous whipping themselves ; others by their Alms-deeds (pity so good a pail of milk should be spilt) *aliisque commentitiis pietatis operibus*, and by other counterfeit works of godliness ; they truly (though vainly) think to obtain Salvation, and more then ordinary reward in Heaven.

But *haec non est via, neque est haec civitas,* this is not the way, neither is this the city, as *Elisha* said to the *Syrians*, 2 Kings 6. 19. This is not the way to Heaven, neither will it ever bring any to that great city, the *holy Jerusalem descending out of Heaven from God*, Revel. 21. 10. I speak not this to discourage a holy walking with God in a mans general or particular Calling, or that I null good works as superfluous and unnecessary. No, God forbid. *Without holiness no man shall see the Lord.* Not every one that saith *Lord, Lord,* shall be saved ; but he that doth the will of my Father which is in Heaven, Matth.7.21. For

For as we are not saved *propter opera*, for our works, we are saved, and shall be one day judged accordingly, *secundum opera*, according to our works. See Matth. 25. v. 34. to the end. But I would not have men big with their works, high conceited of them, stand in competition with God, fondly to imagine their works meritorious ; in so doing they derogate from the free Grace of God, and the death and passion of Christ, who saith in my Text, *I am the way, &c.* *Alio nobis non opus est ostiario, mediatore, vel ministro,* saith Chrysost. We need no other door-keeper, or Mediator, or Minister. 16. Hom. in Matth. Our Justiciaries then and conceited Pharisees, like Players over act themselves. These indeed have good things in them, but (as we use to say) fools have them in keeping. Should we call them Papists they would spit at it, and yet verily in a sence they are all one in this particular : just like the two Elders in *Susanna* they seem to take leave one of another, and presently meet at one door. He that saith, *I am the way* likewise, *I am the door of the Sheep.*

John

John 10.7. And as no man cometh unto the Father but by him so by him also we have access by faith into the grace wherein we stand and rejoice in hope of the glory of God. *Rom. 5.22.* What impudence can out face that of the Apostle. For by grace are ye saved through faith, and not of yourselves, it is the gift of God, not of Workes, least any man should boast. *Eph. 2.8, 9.* And the same Apostle elsewhere saith, speaking of free election; *And if by grace then is it no more of works, otherwise grace is no more grace, but if it be of works; then it is no more grace, otherwise work is no more work.* *Rom. 11.6.* Let the Church of Rome then tells what tale they please; I hope (beloved) it is no article in our Creed. So pray to Saints, and ascribe merit to our works is the next way to make us devils. I am sure they never had these puddles from the pure fountain of Gods holy word. Pride is one of the seven deadly sins, but of two, spirituall pride is the more dangerous and most expect a fall. That man who is big with the timpanie of his own worth will hardly acknowledg Christ to be the way. This is so stiff an

Oak

Oak that it will break rather then bend; and with *Naballit* is such a son of *Belial* that a man cannot speak to it. 1 Sam. 2 5. 17. But to conclude the first particular, Let this serve for admonition to all that truely fear God, without procrastination to address themselves to Christ, who is, and none but he, the true and living way to bliss: *to know him and his Father is eternall life.* John 17. 3. Wherefore as the Apostle sometime said in another fense, so let us all say; whether shall we go, thou hast the words of Eternall life.

And so I come to the second branch in my Text. As Christ is the *way*, in like manner he is the *truth*. I am the *tr th.*

First he is the *truth Complendo*, by way of accomplishment, for in him as by a lively voice and promise, whatsoever was spoken and typified concerning the *Messiah* by the mouth of all the holy prophets, since the world began, are fulfilled. Acts. 3. 21. see. v. 24. and. Acts. 10. 43. In like manner, the whole Hierarchie of the Leviticall priesthood is accomplished in him the Antetipe: which the Epistle to the Hebrews throughout plainly sheweth.

Thus

Thus the Apostle speaking of the Law, saith, that it was but a shadow of things to come, Hebr. 10. 1.

Secondly he is the truth Promittendo, by way of promise. So Joh. 17. 17. Sanctifie them through thy truth, thy word is truth. And David thus speaks Ps. 119. 43. And take not the word of truth utterly out of my mouth. And Ps. 33. 4. For the word of the Lord is right. Heaven and Earth shall pass away, but my words shall not pass away. Luke. 21. 33. St. Peter having spoken of the frailty and vanity of man and flesh; positively concludes, that :he word of the Lord endureth for ever. 1 Pet. 1. 25.

Thirdly he is the truth Operando, by operation; because by the holy Ghost through the word of truth, he shall guide us into all truth. Jo. 16. 13. And Chapt. 8. 31. 32. If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free; And v. 36. I the Son therefore shall make you free, ye shall be free indeed.

This may first serve to inform us, that Christ is the true Messiah, that undoubted Seed of the woman who shold break the Ser-

Serpents head Gen. 3. 8. That seed of Abraham in whom all the nations of the earth were to be blessed. Gen. 12. 3. He, who was to save his people from their Sins. Matth. 1.21. he in whom all the promises of God are yea and amen. 2. Cor. 1. 20. Let us then who are Christians acknowledge him alone to be our Saviour; although the Jews wickedly blaspheme, and fondly phancie themselves of a Messiah to come. Of whom the Father truly speaks; they are ready to read, but blind to understand, and hard to believe.

Secondly, if Christ is the truth, it follows, whatsoever is propounded to us, against, without, or besides Christ to embrace and follow; is a meer lye. St. Paul calls it the Spirit o, errour. 1. Tim. 4. 1. Our Saviour himself saith There shall arise false Christs and false prophets. Math. 24. 24. That is to say: false Doctors and Teachers, as Tertull. expounds the Text. *Qui pseudoprotæ sunt, nisi falsi prædicatores?* *Qui Pseudo-apostoli, nisi adulteri Evangelizæ-*

*Parati sunt ad
legendam, c.e.
ci vero ad intel-
ligendum, duri
ad credendum.
Aug. Serm. 35.
de Temp.*

lizatores? Qui Antechristi, nisi Christi rebelles? de prescript. heret cap 4. Who are false prophets, but false preachers? Who are false Apostles, but adulterate Gospel-lers? Who are Antechrists, but rebels of Christ? These come in sheeps cloathing, Matth. 7.15. Having a shew of Godliness. 2 Tim. 3. 5. a shew of wisdome. Coloss. 2. 23. Who by good words and fair speeches deceive the hearts of the Simple. Rom. 16. 18. Yea they shall show great signs and wonders, that (if it were possible) they shall deceive the very elect, Matth. 24. 24. And indeed whom have they not deceived? If ever that saying was true, it is now; Where God hath his church there the devill hath his chappel. We have almost as many Conventicles as Churches, and a multitude resort unto them. Let but one sheep run astray and the whole flock will soon follow. St. Hierom thus discribs the heretiques. Their affable speeches, fair tongue are a gin and snare wherewith they catch the poor birds and fishes. But of these the people of God are

Et affabilis sermo & blandum hereticorum eloquium sunt sa- gena et laqueus quibus pisces capiunt & ve- lucres. In Cap. 9. Ecc.

admonished to take heed, Beware of false prophets, saith our Saviour himself, Matth. 7.15. And in another place, Take heed and beware of the leaven of the Pharisees and of the Sadduces, chapt. 16. 6. and that 24. 25. and 26. vers. read the words. And the disciple follows his Master. Beloved, believe not every Spirit; but try the Spirits whether they are of God: and he giveth the reason; because many false prophets are gone out into the world. I Epistle of John. 4. chapt. v.1. Thus should every Christian do, if they would not be seduced. Should a Goldsmith hand over head take all moneys without trying; I believe he would receive much adulterated coine. To prevent which, he brings all to the touchstone. If Solomon had not been wise, he could never known the true Mother, for the harlots were both

*Heresis docta
est mentiri non
tarum lingua,
sed & vita; si
fidem interro-
ges nihil bri-
stianus. si con-
versatione nihil irreprobusibilis.* Ecrnd.

Gods

Gods word For all is not gold that glisters. The property of Heresie is to lye, not in tongue onely, but in Life. If thou questions his faith, no better Christian; if his Conversation, none more irreprehensible; saith Benard. And Irenaeus of false prophets, goes on thus; *similia nobis-*
 They speak to us the same *cum loquuntur;*
 things, but think the contra- *diffimila vero*
 ry. And truly had we not re- *sentient lib. 1.*
 course to the sacred springs of *epist. 59.*
 holy Writ; the whole world would go after
 them. You know who said it, *My sheep bear*
my voice, and again; *The sheep follow him,*
for they know his voice; *And a stranger will*
they not follow but will flee from him. *For*
they know not the voice of strangers, John.
 10. 4. 5. It was a voice from heaven which
 said, *bear him* Matthew. 5. 16. And he that
 came from Heaven, the Son of man who
 is in Heaven, said of those hypocrites,
Mittite eos, Let them alone they be blind
leaders of the blind, &c. Matth. 15. 14.

In the next place; If Christ be the truth; then by consequent, his word is truth; and we ought to subscribe to it without dispute. *Ipse dixit* was sufficient

a Scholar of Pythagoras; If their Master once said it, it carried as much weight with it, as delivered from an Oracle. Me thinks the word of God should be of more credit with us. If that once speaks, we should presently lay our hands upon our mouths, and by silence express our consent. *I am with you unto the end of the world*, that is, by his Spirit, Grace, word, &c. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. John 3. 5. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1 John 5.7. and verse the 20. St. John speaking of our Saviour faith, *This is the true God and Eternal life*. And according to St. Paul, God blessed for ever. Rom. 9. 5. These and whatsoever we find recorded in the word, we must believe, without Cavelling; seem they never so contrary to naturall reason. This condemns the foul Heresie of the Photinians, who deny the Divinity and Godhead of Christ; upon this account onely, because their blind reasons cannot comprehend it; as if our faith were pind

pinn'd upon reasons sleeve. I have read of one who was in his dumps and deep contemplation, to define fully what God was ; and this he would do forsooth by Phylosophy and reason. In this his brown study, by the sea-side, he seeth a Child go often to the sea, and bringing from thence water in a shell, and then to put it in a little hole which was hard by. The *Philosopher* asked the Child, why he did so ; The Child replyed, because I will bring all the Sea, and put it into this hole. That is impossible, said the other again ; So it is as impossibly (saith the Child again) for thee by reason to define what God is. Worthy is that of *Cassianus* ; Doest thou ask me a reason of the Word. I do not tell thee ; God hath said it, his word is all the reason. The person of him alone that speakes it is sufficient for my belief. • What need I enquire how that is true that God hath spoken, when I must not doubt, because it is true, because God hath spoken it. If this course were taken, it would not only prevent blasphemy and mistakes of Scripture, but be a great obstruction to sin and wickedness.

ness. Did our *Anabaptist* but steer this way, they would not cavill so much at the Baptisme of Infants. What though their baptism be not positive or demonstrative; yet it is deductive, deduced from Scripture, as plain as a mans nose on his face. Will they play the thieves, and rob a poor Child of the Sacrament, upon this fond cavill, What good doth it doe them? And they have no faith, which is more then they can prove for they have Sacamentall faith, and the Seed of faith. And further they urge that Children are not capable of teaching, and so ought not to be baptized; As if that text had relation to the adulterated Men and Women of ripe years; and not to Children. They make themselves simple Logitians, for they understand not a distinction. If they ask what good

*Aqua corpus
absoluuntur Spi-
ritu animæ de-
litta mundan-
tur.*

it doth them; Saint Ambrose will tell them; The body is cleansed by the Element, Water; the spots & sins of the Soul by the Spirit: I will end this with that of *Crysost.* (meaning *Tertullians* works

works.) *Da mihi Magistrum, da mihi Magistrum,* Give me my Master, give me my Master. So say I, and so let us all say of the word of God; *da nobis Magistrum, &c.* Give us our Master, give us our Master. Thus Christ is the truth.

Thirdly, as he is the way, and the truth so he is the life; and that in three respects, *Creando & Conservando; Regenerando & Sanctificando, Resuscitando & Glorificando.* By Creating and Conserving us, By Regenerating and Sanctifying us, By Raising again and Glorifying us.

First he is said to be the Life, not so much in relation to his essence; in which respect he is *life eternall,* 1 John. 5. 20. but in relation to us, in that he hath created us, and kept us ever since by the hand of providence. So David, Psalm. 100. 3. *Know ye that the Lord be is God, it is he that hath made us and not we ourselves, we are his people, and the sheep of his pasture.* And the Apostle, *In him we live, move, and have our being.* Acts 17. 28.

Secondly, he is life, and that especially by Regenerating and by Conserving us;

because, by the Sacraments and words,
he workes, and (as I may so speak) begets
in us a Spirituall life. According to that
of S. John, Jesus answered, verily, verily
*I say unto thee, except a man be born of wa-
ter and of the Spirit, he cannot enter into
the Kingdome of God,* and so forward, John
35. And in the 6. chap. and 33. v. &c.
*For the Bread of God is he which cometh
down from Heaven,* &c. And John 10. 10.
*I am come that they might have life, and
that they might have it more abundantly.*
St. Paul hath this expression to the Galatians,
*I am Crucified with Christ, never-
theless I live, yet not I, but Christ liveth in
me;* and the life which I now live in the
flesh, I live by the faith of the Son of God;
who loved me, and gave himself for me.
Gal. 2. 20. And in his Epistle to the Ro-
mans he saith, *How shall we that are dead
to sin, live any longer therein?* Know ye not
that so many of us as were baptized into Je-
sus Christ, were baptized into his death.
Rom. 6. 2. and v. 4. *Therefore we are bu-
ried with him by baptisme into death, that
like as Christ was raised up from the dead by
the Glory of the Father, even so we also*
should

should walk in newness of life. Read Rom. 8. 12, 13.

Thirdly and Lastly, Christ is the life, *Resuscitando & Glorificando*, by raising us again, and by glorifying us. *This is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day.* John 6. 40. And again, *I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live? And whosoever liveth and believeth in me shall never dye.* John. 11. 25. 26. St. Paul saith, *whom he justified, them he also glorified.* Rom. 8. 30. And which is more; *Who shall change our vile bodie, that it may be fashioned like unto his glorious body,* &c. Philippians. 3. 21.

The fruit which we may gather from hence is this; *If Christ be the life, we should seek it in and through him only, without whom we shall never obtain it.* And we should not so much mind this present life, which we have in common with beasts, reprobates; and as Eurip. saith *Non vita, sed calamitas est,* It is not

a life in comparison, but a calamity, and differs nothing from death; if we believe the Phylosopher: a life that is as brittle as Glass, frail and Momentany. *Ut horæ sic vita.* It is a life, which passeth away as an hour upon the Diall, insensibly. But mind we that spirituall life of regeneration and sanctification, which is the life properly ; and by which we live to God through Jesus Christ our Lord. *A life wherein sin doth not reign in our mortall body, that we should obey it in the lusts thereof, neither yield we our membersas instruments of unrighteousness to sin.* Rom. 6. 12, 13. When the Emperour Nero had finished his house, which he called *Domum Aureum*, the golden house, he said, now I begin to live like a man. But this is most true ; we never begin to live like Christian men, till we live the life of Regeneration and Sanctification. And now if Christ be our life. death will be to us advantage. As St. Paul hath it. *When Christ who is our life shall appear, then shall ye also appear with him in glory.* Coloss. 3. 4. And that true and eternall life which we here possess by faith and hope ; We shall

at

at length have the full fruition of it in Heaven. That of the Apostle is worthy of all acceptation ; *For whether we live, we live unto the Lord, and whether we dy, we dy unto the Lord ; whether we live therefore or dy we are the Lords.* Rom. 14. 8. Who is he then that will not from his heart breath forth and say. O my Lord Jesus Christ, thou art truly the way, because no man cometh unto the Father *nisi per te,* but by thee ; thou art the truth, because no man knoweth the Father *nisi per te,* but by the. Thou art the life, beeause no man liveth, *nisi per te,* but by thee. Be thou to me the way by which I may come to thee and the Father ; Be thou to me the truth by which I may know thee and the Father; be thou to me the life by which I may here live in thee by faith in believing, and there in heaven by fruition. Let this ever sound fresh in our ears. Wilt thou walk ? I am the way, Wilt thou not be deceived : I am the truth; Wouldst thou not dye ? I am the life. This thy Saviour saith, thou hast not where to go, un-

Ambulare vis?
ego sum via;
falli non vis? ego
sum veritas: Mo-
ri nos vis? Ego
sum vita Hoc
dicit salvator
suis, non esc
les

less unto me, nor how to go but by me. Secondly, if Christ be the life, then it follows there is a resurrection of the body at the last day. From this flower may the Bee suck honey, the Spider poysone.

*quo eas nisi ad
me, non est quo
cas nisi per me.
Aug. Tract. 22
Johannum.*

Now in the first place, may the people of God, with the *Eunuch* depart home rejoicing, with much harmony in their Souls. *Cura thymo pleno*, their thighs are now laden with sweetness. O the rare contentment of a child of God in the privation and want of all external comforts! With *Jacob* he may well & truly say, few and evill have the dayes of my life been: As for this world he doth but breath in it, that is all. Yet prithy erect thy self, banish thy sad thoughts; no violence is perpetuall; a storm lasts not alwayes: The poor Ship that's long tossed too and fro with a tempest gaines the wished Port at last. The Ark that was hurried on the flood, hath a *Dove* with an *Olive branch* in her mouth to imitate the falling of the waters. *Hec non durabunt etatem*, as that learned Bishop *Jewell*

el said of the Marian persecution. These things will not last an age. Clear up sweet heart; Gods rod is but a love kiss, and our afflictions are but tokens of his indulgency. Look back to former Ages, and the Church is often in a cloud her throws like a woman in Travell, have been thick and painfull; *Sicut unda sequitur undam*, and have followed as one wave upon the neck of another. Yet mark the result of all; her end is peace at the last; Wait then with patience, and thou shalt see the salvation of God; who ever trusted in him and was confounded? Behold a most ample compensation; For thy light afflictions, thou shalt have an exceeding, an eternall weight of glory in another World, Forger not the Text; *I am the life, &c.* A day therefore will come when thy sorrows will have an end, and breath out their last. Hear, and glut thine ear with this musick. Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table

table in my Kingdom, and sit on thrones judging the twelve tribes of *Israel*. Luke 22. 28. &c. When this Sun once Sets and the great World on fire; then every man shall receive according to his works, and a full satisfaction made of all injuries and wrongs, which the poor *Saints* have groaned under in this Life, by wicked and ungodly men.

In the next place this may serve for horrour and amazement to all such, who with *Davids* fool have said in their hearts there is no God. The *Sadduces* and *Epicures* of our dayes, who by their lives deny the resurrection of the body. Some have likened a *Courtier* without preferment, to a *Blackamoor*, *qui in ortu solis positus, habet colorem noctis*, who though living upon the *Sun rising*, hath notwithstanding the Colour of the night. So an *Atheist* amongst us may fitly be compared to this *Ethiopian*; He liveth where the *Sun riseth*, even where the Gospell casts forth its glorious beams; and yet he acts the works of darkness and of the night. It is observ'd by *Josephus*, that the *Sadduces* were most approved and favoured by

by great men; And it is very probable; because they that wallow in wealth, for the most part are so glued to this world, that they could wished there were no other; and truly in their account there is not. That of *Tertull.* is undeniable. No man liveth so loosely and Carnally, as he that denyeth the resurrection of the body. And one may give a shrewd guess, that they who live in all kinds of pleasures and voluptuousness, & *luxuriant in vermium operibus*, and Pride it in silks without all fear of God, reverence to his house, love to his ordinances, and Charity to the poor: are *Epecuri de grege porci*; the hogs of *Epicurus*, and acknowledge no life but the present. You shall allways have them Sing this Song. *Eat, bib, Lude, &c.* Eat, drink, and be merry, after death theres no pleasures I believe it; and will one day find by wofull experience, if they repent not before they go hence, and be no more seen. It were happy for world'y men if there were no resurrection, they should come then to

*Nem tam carnaliter vivit,
quam qui negat
resurrectionem.*

no accompts. And on the contrary, the *Saints* were most unhappy ; *For if in this Life onely we have hope in Christ we are of all men most miserable*, saith the Apostle. *I Cor. 15. 19.* But Christ is *the Life, Resuscitando, &c.* by raising thee again, (as I said before) God is just, and he will one day reward every man according to his works ; and this must be in another world. Thou must not think to live heer *a Devill,* and a *Saint* hereafter ; have the full fruition of happiness in this world, be clad in purple and fine linnen, and fare deliciously *quotidie*, every day ; & at length be carried by *Angels* into *Abrahams bosome* ; *Somnias vigilans*, Thou dreamest waking, once to think it. You know what was laid to the rich glutton being in hell torments, *Memento fili* ; Son remember that thou in thy life time receivedst thy good things, and likewise Lazarus his Evil things ; but now he is comforted, and thou art tormented. *Luke 16. 25.* Mark how Empatheticall the pronoune (Thy) is there. This life is called his life ; not in regard he lived in it, for so it is every mans ; but because he so lived in it, as if there

there had been no other Life besides. *Seculum non agnoscit nisi presens*; A Carnall man acknowledgeth no World but the present; or at least, will acknowledge no other, till he drops into it unawares. Hence it is, that he hath neither thought of death or of the resurrection. Not unlike unto the Emperour *Vespasian*, whoseing at one time two ominous presages of his end, to wit *a blazing Comet* and *a gaping Sepulchre*; puts them both from himself, and said; the *Sepulchre* gaped for the *Empress Julia*, and the *Star* did portend only the death of the *Persian King*, who then wore long hair.

Cuspind. Lust. The *Psalmist*, saith, *Thou wilt not leave my Soul in grave, nor suffer thy holy one to see corruption*, speaking of *Christ* Ps. 16. 10. *My Soul in grave,* there's the immortality of the Soul, *nor suffer thy holy one to see Corruption,* there's the Resurrection of the body. That of *Jonas*, who lay three dayes buried in the belly of a *Whale*, is *Sacramentum magnum*, not only a true History, but a pregnant mystery of the Resurrection. *Cor terræ fit venter ceti.* The heart of the earth to

us will be as the belly of the *Whale* was to *Jonas*; It shall not ever retain us. Death is the convoy or passing boat either to a better or sadder port. In the time of nature, God took away away *Enoch*, in the time of the law *Elias*, in the time of Grace our Saviour, himself: by all these examples, it is cleer; that we shall rise again. The Scripture makes mention of four keyes, which God hath reserved to himself. The first is *Clavis pluviae*, the key of rain, as *Deut.* 28. 12. *The Lord will open to thee his good treasure.* The second is *Clavis Cibationis*, the key of Vi-
tualls. *Ps. 145. 16. Thou openest thy hand, and fillest every thing with thy plenteousness.* The third is *Clavis Sterilitatis*, the key of Sterility or barrenness. *Gen. 30. 22. Where it is said God remembred Rachel, and opened her womb.* The last is *Clavis Sepulchrorum*, the key of the grave. *Ezek. 37. 12. When I shall open your Sepulchres.* But to omit Gods omnipotency, which is the basis and fundametall arch, on which is founded our Christian Religion; I will reduce all to two heads, his mercy, and his justice; Which two are the Master at-

attributes which set all the rest on work
 It is thus said by God, *I am the God of Abraham, the God of Isaac and the God of Jacob; Now God is not God of the Dead but of the Living.* Matth. 22. 32. He is not a God of those that are not, who are without existance, but of those that have a being, so that he will raise their bodies at the last day. Otherwise, he shall *dismidum tantummodo hominum restituere*; he were God to one part of *Abraham, &c.*
But his mercy is over all his works. Ps. 145. 9. and extends both to Soul and Body ; and *in the mercy of the most high they shall not miscarry.* Ps. 21. 7. Secondly, as his Mercy, so his Justice requires a generall Resurrection, when both the godly and the wicked shall come forth : their graves the one, *rapi in occursum*, to meet the Lord in the Clouds , and the other *verti retrorsum*, to be turned down to Hell, with all those that forget God. There must be a Judgment of Retribution in another World which cannot be without the Resurrection of the body. The ungodly are sometimes plagued in this life, to assure us there is a God ; yet but

sometimes to assure us there is a day of judgment; wherein the accounts of all men and women must be audited and cast up, *In that day will God make up his jewells.* Mal. 3. 17. And put a difference between an *Israelite* and an *Egyptian*. Then will the Wheat be put into the granary of Heaven, and the tares burnt in the fire. *Surgite mortui, Arise ye dead,* was St. Hieroms Earwig, and oftentimes beat an alarum on his very heart strings. Me thinks that of the Apostle should make us tremble; *We shall stand before the judgment seat of Christ.* O sinner! Let the day of death and the day of doom be the two Pole-stars to fix always thine eyes upon. I could wish (saith one,) that men every where would discourse of hell, *nam ghebennam meminisse, in ghebennam non permitte incidere.* For the Remembrance of hell would by (Divine assistance) keep us from falling into it. I hope by this time (if thou beest not an Atheist) thou art convinced of this truth, that as Christ is the way and the truth so also he is the life; by whose omnipotent power we shall all one day rise from our graves,

graves, to answer for what we have done in this life whether good or bad. I will now conclude. *The day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a great noyse, and the Elements shall melt with fervent heat, the Earth also, and the workes that are therein shall be burnt up.* Seeing then that all these things shall be dissolv'd, what manner of persons ought ye to be in all holy Conversation and Godliness. 2 Pet. 3. 10, 11.

Gloria Deo in excelsis. Amen.

F I N I S.